going to do, living in a part of the city that is disagreeable to them in some material way so that the people who are forced by poverty and other circumstances to live there may learn how to make the most of themselves and their families against neavy odds.

Mr. Jerome laid down his opinion of the Last Siders' mental and moral condition several times during the campaign in words that fairly express the thought of most of the advanced settlement workers. He said he believed that the average man below Fourteenth street was rather more moral and more thoughtful than the average man above the dividing line. He said that because these people were very poor, wicked and avaricious men took advantage of them, and because sometimes they were not familiar with the English language they seemed to be ignorant of a great many things on which they were horoughly well informed.

It is rather hard for some folks not acquainted with settlement work to undertand why people such as those described by Mr. Jerome do not resent the coming among them of comparatively rich people who advertise the fact that they are making sacrifices in order to live among the wly. The workers in the settlements however find very little such resentment-They say that the resentment is not lacking because the people lack pride. Men and women who know the resident of the East Side well say that he is the proudest man in New York and the most suspicious of any attempt to patronize him or make him dependent. But in the neighborhood of the settlements the people have taken the workers at the workers' own estimate of themselves as friends and helpers.

So well known an authority on the public pulse as Col. Abraham Gruber has said that Mr. Jerome's action in going down to Rutgers street will turn his neighbors there all against him. Mr. Gruber has not come to this opinion by a house-to-house investigation in the neighborhood of Seward Park but has made the reports of numerous politicians the basis for the prediction. There is no doubt at all about the resent-

nent which is felt by the politicians against Judge Jerome for going down there. He complicates matters for them. And if he accomplished nothing more than just such complications he would feel amply repaid for making the change that he has.

The three largest and most ambitious settlements downtown are the University Settlement at Eldridge and Rivington streets, the Hebrew Educational Alliance streets, the Hebrew Educational Aliance in East Broadway and the Boys' Club at Avenue A and Tenth street. Then there are the Nurses' Settlement, at 265 Henry street, with its branches; Christodora House at 147 Avenue B, which is conducted by young women; the College Settlement at 55 Rivington street, the Clark Settlement, the Cooper Settlement and the King's Daughters Settlement, besides a number of institutional mission church settlements and proselytizing agencies which do not and proselytizing agencies which do not come under the classification of settlenents except technically—they are after converts. At least most of the people think they are, which amounts to the same

thing.
It will be remembered that Bishop Potter, one summer several years ago, went down to the Pro-Cathedral in Stanton street to live for two or three months. The Hebrew newspapers at the time voiced some resentment of his going down there. No complaint was heard, however, from the people who lived around the Pro-Cathedral, that they felt their pride affronted by the presence among them of a wealthy and presence among them of a wealthy and prominent citizen who had a fine home half an hour's walk from the comparatively uncomfortable quarters to which he had moved. There was more opportunity, too, to stir up feeling against such settlement work as was done by Bishop Potter, because it was easy to say against him that cause it was easy to say against him that he had not come to be a resident for any great length of time and he had come to win the people away from their religion to his. But it shows how far wrong the out-sider is who thinks that because the poor of the East Side are proud they are incapable of understanding the spirit in which out

of understanding the spirit in which out-siders come down to help them.

The latest form of effort to free the peo-ple of the East Side from the difficulties under which some of them labor to reach their ideals of life is in the erection of a building for business and social meetings which are not concerted with similar which are not connected with ginnils Jacob H. Schaff and a number of other gentlemen who have been prominent to the support of acttlements, heard from a num

gentlemen who have been prominent to the support of settlements, heard from a number of settlement workers that there was a distinct demand for such a building. James B Reynoids how the Mayor's Pencretary, who was for many years the head worker of the University Settlement explained the plain to a Sets reporter yeaterday.

"We found," said Mr. Reynoids, "that there was a devided desire among the chaper-boarded workingment, trades union met, for a pince in which they could meet which was not adjacent and dependent upon a subsect of the fail of the property of the ball made asomething like for a mercely nominal rental. But by careful calculations they found that the properties of the minute they found that the properties of the metal transition had been of found that the interest of the metal to be found that the first of the last. They found that their discussions were not improved by the presence of the makes of their indicates the measure for the measure that the measure of the makes the first their discussions were not improved by the presence of the makes of their received the measure for their indicates of the indicates the measure that their discussions were not improved by the presence of the makes of their received the said of the indicates the measure and their received in a harmonic and the large properties.

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THAT IS WHAT JEROME'S EAST SIDE HOME WILL BE.

Little Resentment Among Poor Against "Workers"—But Politicians Resent Jerome's Move—Building for Meetings Without Ginmill Attachment.

There are some people in New York who thought that District Attorney Jerome was doing an original thing when he moved his city home from Washington Heights down to Rutgers street, on the edge of the Ghetto. Very few people realize that there are in this city thirty or more places where people live to do what is called settlement work. And little as the District Attorney may like it, his new home will practically be a criminal law settlement.

Of these settlement houses about fifteen are south of Fourteenth street and in them live about one hundred men and women who are doing just what Mr. Jerome is going to do, living in a part of the city string to interest the girls of the stable to the min some marks of the girls of the stable to them in some marks of the girls of the selection of Miss Wald. She saw so much misery that came directly through the bad administration that she went from house to house and sick bed to sick bed, preaching the overthrow of Tammany. She knew. It was Miss Wald who went before the Tenement House Commission and testified that in several years of running about among the tenement sick she had never seen but one Tammany Dealth Department inspector.

The Christodora House, which is one of the effective way in which the settlement workers grow into the hearts of the people among whom they work. The settlement was started by a number of people who thought that some good was to be accomplished in the neighborhood, and raised a modest fund, sufficient to pay the rent of a tenement and part of a store and basement for three or four young women and to pay their living expenses. They went into the tenement, made the basement a place for social meetings and busied themselves trying to interest the girs of the into the tenement, made the basement a place for social meetings and busied themselves trying to interest the girls of the neighborhood in practical and improving ways of spending their time. They lived very much as the people around them lived until with the growth of their work their supply of money began to grow, and now they have moved out of a tenement into a house and there are five or six girls' clubs.

supply of money began to grow, and now they have moved out of a tenement into a house, and there are five or six girls' clubs connected with the house, which meet afternoons and evenings. There are also boys' clubs. And the Hebrew parents of the children, who would be the first to resent any attempt to win over followers for Christianity, come to the door with their youngsters and come for them often when the meetings are over.

The Boys' Club is not a demonstrative institution, but it is thoroughly alive. A young Englishman, Francis H. Tabor, is the superintendent. He is the young man who rose once at a meeting at David Willard's house in Chrystie street and made some remarks about boy management which rather puzzled some of the church settlement people who were present. One very solemn person rose to ask Mr. Tabor how he would discipline a boy who tore a leaf out of a hymn book.

"I never gave a boy a hymn book," said Mr. Tabor, dryly, "so I can't really say."

Mr. Tabor has been accused of having designs of starting a bar in his club for the older boys, who are really not boys any more, but full-grown men. He did mention the "bar" once to a reporter, but he meant a lunch counter—that was because he is British and talks British and not United States. But the boys under 14 and the boys between 14 and 18, and the boys over 18, who are allowed to smoke and play billiards, think that their club is really the finest club in town. A number of young college graduates help Mr. Tabor to rivet this cheering conviction upon them.

SEND YOUR WIFE NEXT TIME Farmer Davenport Misses \$1,500 While Shopping in Paterson.

PATERSON, N. J., Jan. 25.-Lew Davenport a farmer, was robbed of \$1,500 in a department store this evening. He missed the money when about to pay a bill. After reporting the robbery to the police Daven-port remarked: "Well, I suppose it serves me right for doing a woman's work in a department store."

DIED.

BRASHER.—On Saturday, Jan. 25, 1902, at his residence, 124 Pacific st., Brooklyn, Thomas Bayard, beloved husband of Mary V. Brasher. Funeral private.

FLYNN.—On Saturday, Jan. 25, 1902, Mary M., beloved wife of the late Michael L. Flynn and sister of the late John Dollard, in the 60th year of her age.
uneral from her late residence, 226 Clinton
at., Brooklyn, on Tuesday, Jan. 28, 1902, at
9:39 A. M., thence to St. Peter's Church, Bar-

clay st., New York, where a solemn requien mass will be said for the repose of her soul. HVDE .- At Nashotah Seminary, Nashotah, diocese MYDE.—At Nashotan Seminary, Nashotan, diocese of Milwaukee, Wis., on Thursday, Jan. 23, 1902, suddenly, the Rev. Joseph William Hyde. Burlal service will be at St. Andrew's Church, Stamford, Cotan. Notice of time hereafter ERANICH.—On Saturday, Jan. 25, 1802, at his

residence, 65 East 72d st. Helimuth Kranich. in the 69th year of his ege.

MURPHY. - On Tuesday, Jan. 21, 1802, at his home, 841 Carroli st., Brooklyn, Michael Murphy. Regulem mass at St. Francis Xayler's Church,

President st. and 6th av., on Monday, Jan. 27, 1902, at 6:30 A. M. Interment private. Kindly omit flowers. PHELAN.—On Saturdey, Jan. 25, 1902, Anna Augusta, widow of Edwin F. Phelan.
Puneral from her late residence, 268 Springfield av. Summit, N. J., on Tursday, Jan. 28, 1902, at 2:30 P. M. Kindiy and thowers.

RICE. On Friday, Jan. 24, 1992, Edward W. Rice. Funeral services at his late residence, 358 South 4th av., Mount Vernon, N. Y., on Sunday, Jan. 26, 1992, at 4 P. M. Interment at Los, Mass., on Monday, Jan. 27, 1992. WALSH - On Friday, Jan. 24, 1902, at his residence, 7 Plaza St., near Flationsh av., Brooklyn,

James A. Walsh, in the 64th year of his age Science mass of requirem at St. Augustino's Course 6th av. and Skerling pl., on Tuesday, Jan. 28, 1962, at 10 A. M. Relatives and free-de re-spectfully invited. Eindly omit flowers. WILLIAMS - At Canandaigus, N. Y., on Friday, inn. 24, 1802. Abigall Clark, wife of George N. Fillers and daughter of the late of George Myron H. Clark Funeral services at Canandaigus, N. Y., on Mon.

day, Jan. 17. 1807. RELIGIOUS NOTHERS.

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